

friends

pacific yearly meeting
of friends

JANUARY, 1955

bulletin

BEFORE MEETING

By ALICE SHOEMAKER

Here is a practical suggestion for a persistent problem of Friends. If it does not answer our need directly, at least it might encourage us to clarify our positions, and take a constructive view of our situations. Alice Shoemaker lives at 405 Burchett Street, Glendale 3, Calif.—Ed.

It takes half an hour for my little great-niece and me to drive to meeting, and we sing our favorite hymns as we go. What a difference singing makes! On the freeways the strain is gone, and we "ride God's universe in a flashing and golden car!" As we get beyond the city, we watch and sing about the "purple mountain majesties above the fruited plain." And our hearts become filled with morning joy, and with anticipation of fellowship with God and our dear friends in the hour to come.

Quakers are admonished, and we know well from experience, that full benefit from our meeting for worship comes only when we prepare for it. The traditional twenty minutes of effort before meeting is "gathered" will never be shortened if we "burst into the presence of the Lord" from our busy lives without previous concern for the precious opportunity. Yet how shall we find time for private or family worship in the midst of the Sunday morning flurry of baths and clean clothes and getting the roast into the oven!

While not a substitute, hymn singing could supplement this worship. For those who live only a few minutes walk or drive from the meeting, I wonder whether hymns could be sung during the getting-ready period. Frank Laubach says in *Letters by a Modern Mystic* that we can keep two things in mind at once, or rather that we can not keep one thing in mind more than half a second, and that he tries to bring God back in his mind-flow every few seconds so that God shall always be there as an after-image. So if a family could learn to sing hymns as they prepared for meeting, there would be interruptions: "Mother, I can't find my red socks," in the midst of "When morning gilds the skies!" But the hymn would be the after-image to which the child would return again and again.

When hymns are sung during the drive, the time can be one of peace and fellowship. The pace will undoubtedly be slower, but then Max Otto says that no true pacifist *ever* drives over 50 miles an hour. Polly's bright eyes see the

stop and go signals long before mine do, and she loves to help me by warning of color changes. We never run the yellow light, but sit back and smile at each other when it changes to red, and sing all the harder. A New Yorker once told me that she always used for prayer the time while waiting on the street corner for the light to change. Frank Laubach says that he has discovered "that any minute can be paradise, that any place can be heaven. That any man can have God. That every man does have God the moment he speaks of God, or listens to Him." And if we each have experienced God as we assemble to worship Him, His presence will surely be felt from the moment meeting opens.

THE TALENT

By JEAN IRVINE

JEAN IRVINE is a Friend from Rawene, New Zealand. This verse is taken from the New Zealand Friends' Newsletter.

Tool to Thy hand, O Lord, I lie
Yielded and willing as a tool should be
Unto its wielder's mastery.
Yet no insensate metal I,
And having the vision to descry
The pathway, that must surely be
Part of my usefulness to Thee.

All my intelligence I bend
To see the way, to know the end.
O, Saviour, give me light
For one clear footstep in the night,
If mine such movement be.
If not, I wait for Thee.

OUR CORPORATE LIFE

At Yearly Meeting JOHN ULLMAN, a member of La Jolla Meeting, (1647 Monte Mar, Vista, Calif.) handed the editor parts from an address by Kathleen M. Slack, given at the World Conference at Oxford. The title of the speech was "The Service of the Meeting to Its Members." We are happy to present this portion to readers of Pacific Yearly Meeting.—Ed.

Personal service is necessary not only for individual welfare and spiritual development but also that the corporate life and worship of a Meeting may be deepened and strengthened. God can not be rightly worshipped if there are any who remain unsupported or unemployed, in difficulty or suffering, whether it be of loneliness, anxiety, doubt, bereavement, or family cares. Jesus' commandment, "Love one another as I have loved you," must be translated into practical service. This requires that love be

shown "in an outgoing effort of the will for the good" of every member in his spiritual, material, family and social needs. This leads to the necessity for understanding and guiding those who are in doubt or difficulty in matters of religious faith and practice: for sharing of worldly goods with those who have an insufficiency: for visiting of those confined to home or hospital: for sharing the responsibility for the care and education of children: and the befriending of those who are lonely, worried, sad or isolated. Above all there is the continual necessity for praying for one another in our hearts in God's love.

For these ends there must be constancy in prayer, training of the mind and discipline of the will, that guidance and strength may be received to know how and when to act rightly. Only in this way will each be sustained and refreshed as he should be by membership of a Christian body. It is necessary to have individual freedom and corporate organization in a Meeting so that each may be able to give his service for which he is most fitted, for there is always some personal service a member may give, however shy, young, inexperienced or humble he may be, and so that no one may be overlooked.

It is important to recognize that this personal service is as essential as service of a wider nature, for the needs of those who are far away or anonymous, and the experiences of normal life may call for loving care as much as do those arising from the tragedies of war or political persecution.

Thus service seems always to be an outreach into and not a shifting of burdens onto others. The prayer of St. Francis of Assisi shows the way: that we seek not to be consoled but to console, not to be understood but to understand, not to be loved but to love, for it is in true giving that we receive, in the pardoning we are pardoned, and in the dying that we are born to eternal life.

WHY A MID-WEST OFFICE?

By RALPH A. ROSE

As was announced at Yearly Meeting, the Friends World Committee has set up a branch office in Wilmington, Ohio, with RALPH A. ROSE as secretary. In response to a request, he has written this little article to give us a glimpse of the hopes and aspirations of the committee in this move.

We Friends say that we understand the true inter-relatedness of all mankind, "one body in Christ," but we seldom act as though we do! Do we see in our Society of Friends a practical exhibition of faith and action based on our realization of the truth of the inter-relatedness of man? Some of us find our fellowship with others outside our tiny Society easier than the application of loving understanding to the problems

and differences within the group. How can we Friends speak to the condition of nations, in this new time of possible integration, unless we give a practical demonstration of integration within our own group?

"We are just considered as a good sort of people in the main, who refuse to fight and swear and pay tithes; . . . the improved manners of the age allow that for these and other singularities we ought not to be molested, the public in general cares little further about us, and seldom enquires a reason of *the hope that is in us*." — J. G. BEVAN, 1800.

There is a hope in us! In the struggling little groups in Sweden, in Holland, in South Africa, and in so many parts of the world. In the larger and more self-satisfied groups in England and America. The sessions at Oxford in 1952 proved to many that such a hope and promise existed. It is not a hope built on good social work, nor on sincere and devoted action in a multitude of good causes, but rather a hope that rises from the very fallible and human attempts to know the will of God, experimentally, and from within.

In the diverse groups of Friends throughout the world are the vital organs and members of this Christian body. The Friends World Committee might be a part of the nerves and arteries through which this body can act as a whole. Our mid-west experiment is not an attempt to bring any thing unique to the great concentrations of Friends there and farther west, but it is a logical outcome of the World Conference, the setting up of a switch board through which connections can be made. The vehicle, the Friends World Committee itself, is relatively unimportant; its purpose, its end, which is to release the real potential for peace which exists within our Society, is vital and thrilling! No matter what work lies ahead — whether it be escorting a group of Friends along the path of understanding through visitation in America, strengthening the support of the Quaker work at the U.N., or on other front-line conflict zones supporting Friends who find themselves in positions for reconciliation and understanding, by feeding the life-blood of Quaker interest and support — whatever the work, we shall have our hands full. We will need your understanding and support.

AT LEAST

The Yearly Meeting budget for this year calls for a donation from each Monthly Meeting of four dollars per adult member. This includes the travel pool since it is no longer a separate assessment. Travel expenses for representatives of the Meetings to the Yearly Meeting in August and travel expenses for the officers to the Interim Committee meeting in April are covered by an item in the budget.

At last report our treasurer had his head above water. It will give him a lift if every Meeting will send in *at least* half their yearly contribution by March 1st. Thank you!

—VERN JAMES, chairman,
Finance Committee

CORRECTIONS

There is really no better way, the secretary of the Yearly Meeting and the editor of the Bulletin have decided, to receive accurate and up-to-date information than to publish a list full of mistakes! Since we do not wish to be selfish about the new information, we hereby share it with you.

MONTHLY MEETINGS:

ORANGE GROVE

Clerk: Paul B. Johnson, 1581 Fair Park, Los Angeles 41, Calif.

PALO ALTO

Clerk: Marjorie Weber, 1262 Santa Cruz Ave., Menlo Park, Calif.

Meeting School: Sunday, 11 to 12, at the meeting house.

RIVERSIDE-REDLANDS

Meetings for Worship: Riverside: 2nd and last Sundays, 3 p.m., Universalist-Unitarian Church, 3527 Seventh Ave., Riverside, Calif.

Redlands: every Sunday, 11 a.m., Contemporary Club, Vine St., near 4th, Redlands, Calif.

UNIVERSITY (Seattle)

Meeting School: Sunday, 11 a.m., 3959 15th St., N.E., Seattle, Wn.

Correspondent: Helen Stritmatter, Rt. 1, Box 1465, Alderwood Manor, Washington.

SUBORDINATE MEETINGS:

EDMONTON ALLOWED MEETING

Meeting for Worship: Sunday, 11 a.m., Y.W.C.A., 103rd St., Edmonton, Alberta.

Clerk: Russell McArthur, 8014 75th St., Edmonton, Alta.

Meeting School: Sunday, 11 a.m., Y.W.C.A.

AFTER EIGHT THOUSAND MILES

By FERNER NUHN

Last spring FERNER NUHN, of Claremont, one of our "travelingest" members, accompanied by EUBANKS CARNSER of Riverside-Redlands Meeting, visited eleven Meetings or Friends' groups in Arizona, New Mexico and Texas. Eubanks then returned home, but Ferner went on to visit Friends in Louisiana, Georgia and Kentucky, joining the "summer study tour" in Richmond, Indiana. He attended the Cape May Conference in New Jersey and the Pendle Hill Summer Session. "After this," he continues, "RUTH S. NUHN joined me and we stayed at a charming house in Moylan, Pa., and I continued studying Quaker literature." The Nuhns finally crossed paths with ROBERT and MARGARET SIMKIN on the way home, at Boulder, Colorado.

How is it possible, after more than five months and some 8,000 miles, to go into detail without getting hopelessly lost? The best I can do is give a few impressions and reflections.

The Changing South

The deep South is undoubtedly the most rapidly changing area in the country at this time. It is a stimulating place to be in. The industrial revolution, delayed for historic reasons, is now in mid-career and is breaking down the

old feudal, land-based system. Cities are growing; huge industrial plants strike the eye. There is more money around; Negroes are sharing to a considerable degree in the new economy. Negro confidence is growing. For example, in New Orleans, when a petition for better bus service failed, Negroes boycotted the busses, put several thousand private cars on the streets which took Negroes free wherever they wanted to go. They got better service. Under new voting laws, the Negro vote is steadily increasing almost everywhere: in New Orleans by about 5,000 every election.

World War II had a great effect on the South; it took Southerners north and Northerners south, put Negro and white soldiers together, brought professional and technical people from the North. Liberal leadership in the South is growing, as represented by such organizations as the N.A.A.C.P., the Southern Regional Council (whose magazine, *The New South*, 63 Auburn Ave., Atlanta, is very fine and most informative), and the Fellowship of Southern Churchmen, Nashville, Tenn. Everywhere one hears of "firsts" in the breaking down of old barriers: white and colored people eating together where they never had before, the large newspapers giving similar treatment to the races, a college or university accepting Negro students, this or that public facility dropping its separate arrangements. A talented and well-trained Negro social worker in Dallas told us she had refused work in the North, because there seemed to her more interest and opportunity in the South. Every state has its different circumstances. There is a long way to go, especially in the "deepest" South. There will be delays of every sort, in some states, to avoid integration of the schools. But underneath, the forces are working toward a new South. While we in the North can abet the liberal elements in the South, the real progress must and will come from Southerners themselves.

The changing South is one of the causes behind the development of unprogrammed Friends' groups in the area. Small as they are, they are in a position to exert influence far beyond their size.

Forces in Quakerism

What draws people into the newer Friends' meetings? Many new groups are in college communities. The breakdown of some of the earlier intellectual ideals of this century—overconfidence in merely political or scientific aims—and a new search for religious truth: these are some of the influences involved. New seekers are attracted, I feel, by a Christian faith interpreted as both the revelation of Jesus and the divine element that lights all men. People of varied religious backgrounds are included in these new groups. Next, these new

seekers are drawn by a form of organization which is very democratic—and difficult!—which places a great deal of responsibility on each individual. The sense that a new group or Meeting has in its own hands the shaping of its growth, subject only to the leading of the Spirit: this is an exciting thing to come to feel. Finally, the intrinsic relation of a social witness to religious faith is a strong factor with many seekers. It is a challenging thing to view the peace testimony and the testimony on racial equality as tests of the genuineness of one's religious faith.

Visit Your Congressman

Four Friends from California visited Senator Knowland's office in Washington on the week end when the question of committee action on the McCarthy question was first being considered. I can only report that it was over this week end that Senator Knowland changed his mind, and was willing to approve having a committee take up the matter.

United Nations

This spot of ground—international soil—these fresh and beautiful buildings, seem a vision of the future. It is heartening to learn that there are some 4,000 permanent employees here, who affirm a loyalty to this international organization which goes beyond that to their countries of origin.

The Fellowship Council and Developing Quakerism

Some eight hundred persons, belonging to 86 worship groups, including 25 organized Meetings, are under the care of the Fellowship Council of the American Section of the Friends World Committee. Undoubtedly, this fact represents one of the most creative influences in present-day Quakerism. Several associations—in Florida, in the Lake Erie area, the Missouri Valley, the Southwest—seem to be developing among these newer groups. Quaker organization, one sees as one travels around, is a complicated, fascinating, mysterious, improbable sort of phenomenon!

Five-Years Meeting

This largest Quaker group, though mostly composed of pastoral Meetings, contains every variety of organization and all shades of doctrinal tendency. At least two new unprogrammed meetings are at present under the care of pastoral Monthly Meetings. There is a trend toward longer periods of "open worship" in some Quaker churches. The present African situation gives a new importance to the more than three hundred schools serving almost 40,000 pupils in Kenya under the care of Five Years Meeting Quakerism.

Christ at Pendle Hill

As the summer session progressed, the theme which somehow emerged as the focus of attention was the role of Christ in the whole

revelation of God in human history. Varied, and yet constructive, positions among the sixty persons, faculty and students, led to a deeper and fuller exchange of experience and thought, culminating in a panel discussion one evening during the last week, which entered, at times, into worship and continued informally until past midnight. Pendle Hill is an intensive experience, hard to convey.

Surprises

Traveling Friends never know what kind of meeting may await them. In a small southern Texas city, a young school teacher who had been in Quaker work camps invited to luncheon the town's leading citizens: the superintendent of schools, several teachers, a Catholic priest and several ministers, including the Mexican Baptist minister, a candidate for the United States Senate, a newspaper man, leading lay men and women. The Court decision on the schools had been made a few days before, and desegregation became the subject of conversation. The traveling Quakers mostly had sense enough to keep their mouths shut and listen to what the home-town folks had to say. After the politico had sounded off in good white-supremacy style (later he got beat at the polls!), the others soon showed a more moderate and constructive attitude. "We can solve this problem, given time, as we solved the Spanish-American integration several years ago," the superintendent said. In a fine rural consolidated school ten miles further south the principal said: "We would be ready tomorrow to take in thirty Negro pupils in our district, plus one Negro teacher. We already have her picked out."

YOUNG FRIENDS

By FRED A WAY

FRED A WAY, whose home is at 6210 Temple City Blvd., Temple City, Calif., is a student at Antioch College, Yellow Springs, Ohio.

Dear Friends of Pacific Yearly Meeting,

Last fall the Young Friends Committee of North America (YFCNA) held a meeting at Earlham College, Richmond, Indiana. I attended as the official delegate of Pacific Yearly Meeting.

Although Young Friends conferences have been held every two years since 1947, many new things have been happening in the last year, since the conference at Guilford, North Carolina, in 1953. At that time the YFCNA formed, and an attempt has been made to include representatives from all Yearly Meetings and to continue working to bring together all branches and varieties of Friends.

There are three major areas this committee has concerned itself with, and I would like to share these with people at home, as well as my personal concern that more people in Pacific Yearly Meeting come in contact with the YFCNA and its activities.

The first area is the planning of another Young Friends Conference to be held in Wichita, Kansas, August 20 to 27, 1955. There will be more information later on, but I should like to plant the idea that young people from the West Coast will be welcome and appreciated at the conference.

Intervisitation is another concern of the Young Friends. In 1953, before the Guilford conference, several English Young Friends traveled in this country. This last summer, a group of five from this country, representing different regions and groups of Friends, traveled among Friends in Ireland, England and Germany. We hope to promote more of this type of visitation, as well as more within this country. With this in mind a hospitality directory, "Open Doors for Young Friends," has been published. It has names and addresses of homes where Young Friends will be welcome both in this country and abroad, classified by area. Copies of this directory may be had for 50c apiece by writing to Young Friends Hospitality Directory, 1515 Cherry St., Philadelphia 2, Pa.

A new development is the Young Friends Periodical, called that pending the appearance of a better name. Three issues were published last year, containing news of Young Friends' activities and articles by Young Friends on various subjects. It is hoped to raise the publication to four issues a year, keeping the subscription price at \$1.00 for two years.

If any of you wish to be put on the mailing list to be kept abreast of activities of the group, or receive the periodical, please send your name to me. I hope both isolated young Friends and Young Friends' groups will find this contact worthwhile, even though it seems far away. After all, travel is becoming easier and cheaper all the time, and I believe that we of the Pacific Yearly Meeting have something to contribute to Friends from all over.

ABOUT OURSELVES

By JOHN W. DORLAND

There have appeared recently in our Quaker periodicals articles decrying our present weak condition as a religious group. Concerned Friends will agree that these weaknesses exist. Thomas S. Brown, of the faculty of Westtown School, has put his finger on the underlying problem when he cites the Philadelphia Quaker attitude toward evangelism. "This attitude," he says, "springs partly from Quietism, partly from the current concept of the relativity of truth, partly from lack of any searching experience and new life, and partly from cowardice."

Those of us in Pacific Yearly Meeting, because of our location, may have a tendency to consider ourselves outside the circle of those Quaker problems; but if we do, we delude ourselves, for what concerns Philadelphia concerns

us.

It is true we are not hampered by tradition, or the legacy of vast real estate holdings, and in this we are fortunate. But can we give a reason for the faith that is in us? We must take cognizance of the fact that, as Thomas Brown says, "in the world of religious thought, it is non-Quakers who are defending the Quaker position and making theologians of the other churches face up to the truth of our position." To uphold the truth as we see it, we must know our ground. The current stagnation of Quaker thought on matters of religion, has "silenced ourselves out of the market place of ideas, and experience, because we have decried theology, and vigorously limited the areas in which we admitted that valid religious experience could be had." Thomas Brown goes on to say, "There is almost no intolerance which is as rigid as that of the liberal Quaker, second generation."

In the same number of the *Friend*, John F. Gummere, headmaster of the William Penn Charter School, shows that through Friends schools, our outreach can be greatest. This is the bright part of our somewhat overcast sky; here Friends can unite and work to set before our young people the beliefs and ways of Friends.

In our great Pacific Coast area, we have unlimited opportunities to move forward. The A.F.S.C. and the F.C.N.L. have their fields, but it is in our meetings for worship where new life must be generated, and where ministers of the Word, "thus saith the Lord," must emerge. A new missionary spirit is needed, and a revitalized program of visitation.

To be aware of the perils that beset us is one thing; to do something about them is another. May God give us the grace and wisdom to meet the challenge.

SOUTHWEST HALF-YEARLY MEETING

Genuine enthusiasm was indicated by ninety-seven adults and twenty-three children who gathered at La Jolla, California, on January 29 and 30, 1955, for "this historic occasion," to quote Eubanks Carsner, clerk. Meetings of Pacific Yearly Meeting represented were Santa Monica, San Fernando, Los Angeles, Orange Grove, Claremont, Riverside-Redlands, La Jolla, Phoenix, Tucson, Santa Fe. There were also Friends from Santa Barbara Meeting, Ramona Friends Church, University Meeting, Seattle, and Newtown Monthly Meeting, Newtown, Penna., as well as Wilmington, Del.

Robert Simkin, Los Angeles Meeting, read and discussed several queries relating to meeting for worship. This was both interesting and helpful.

Several concerns were discussed. These included agreement that Half-Yearly Meetings be held annually, approximately six months after Yearly Meeting. The planning committee for this Meeting was asked to continue as an Interim Committee, with John Ullman as chairman. Members are John Dorland, Grant Fraser, Virginia Leinaw, Ferner Nuhn, John Penery, E. Roberts Riche, Gretchen Rudnick, Robert Simkin, and Muriel Spellman. Meetings not represented should have a member on this committee. These include Santa Monica, Tucson, and Santa Fe. Suggested locations for the

next meeting were Redlands and Orange Grove.

A concern on the inclusion of children in attendance at the meetings was expressed, as was also planning for children in Meeting schools and meeting for worship.

Margaret Simkin reported on the visit of a group of Friends appointed by the Friends World Committee to Santa Barbara Friends. Assistance to Meetings not affiliated with Yearly Meeting is available from this committee.

A letter was drafted and sent to President Eisenhower, urging avoidance of force and use of negotiation, preferably through the United Nations, in the Formosan crisis. This was signed by nearly one hundred persons.

General MacArthur's recent speech in Los Angeles was commented upon, urging that we consider suggestions it contains for more effective peace-making.

After supper, George Walton's talk on "Roots of Quaker Faith" named the tap root as "that of God in every man"—the creative power of God which coordinates the various parts of man's earthly nature, body, mind, and feelings. Surface roots are found to be worship, silent waiting or offering, meditation and prayer, between which there are no distinct divisions. The vocal ministry was emphasized to express the spiritual life germinating in the meeting,—not an argument, nor instruction, but an effort to show one thing, briefly, but completely. Other surface roots are organization, religious education, and fellowship.

On Sunday, La Jolla Meeting school welcomed the youthful visitors. After meeting for worship, which provided a rich experience, there was good fellowship during lunch time until Friends departed for their homes.

—GRETCHEN TUTHILL and
HARRIET HASKELL

1957 CONFERENCE

A conference of all Friends in the Americas is called by the Friends World Committee, American Section and Fellowship Council, to be held at Wilmington College, Wilmington, Ohio, late June or early July, 1957.

A new generation has come upon the scene since we last met together at Oskaloosa, Iowa, in 1929, and new responsibilities have been thrust upon the nations of our continent in recent years. Christ demands of us a fearless facing of the tasks ahead. We need fresh insight and renewed dedication to this purpose.

Each Yearly Meeting has been invited to appoint a representative to a central planning committee, and each Monthly Meeting has been requested to send in suggestions regarding topics and general procedure. The interest of all Friends is invited as plans unfold for this great gathering.

QUAKER LEADERSHIP GRANTS, 1955

"Grants to help deepen and widen the experience of Friends who have shown promise of leadership, will once more be made this year, under the charge of the Friends World Committee," writes FERNER NUHN (420 West 8th, Claremont, Calif.), our representative this year on the committee "in charge of policy and selection." These grants have been given by two interested individuals in order to strengthen local Friends Meetings and Friends schools.

"A very few grants," Ferner Nuhn continues, "(only one or two) will be made to individuals with special plans for research or study. A number of small grants will be made, as before, for participation in an organized Summer Study Tour, for better acquaintance with the history, spirit, structure, procedures, functions and relationships of the Society of Friends. A five-weeks schedule is planned, including participation in summer school at Pendle Hill (possibly Guilford College), visits to Friends' centers in Richmond, Philadelphia, Washington, and New York, including a visit to the United Nations. Nominations and applications, as well as any necessary inquiries, should be addressed to the Friends World Committee, 20 S. 12th St., Philadelphia 7, Pa.,

with March 15 as the deadline."

A more recent letter from the Friends World Committee itself adds that a second summer plan is in prospect: "for a group of Friends to go by automobile from Eastern Meetings to visit Barnsville, Ohio, Richmond, Indiana, and other Quaker centers in that area." There is a possibility that this group may attend one or more mid-west Yearly Meetings, and the Young Friends Conference in Wichita, Kansas.

Pacific Yearly Meeting has been unusually fortunate in the number and quality of our grantees. The plan has indisputably proved its value for our region; it is to be hoped we can continue to nominate high-caliber applicants.

ANNUAL MEETING AT HEMET

We sat under tall palms whose leaves rustled in the breeze, looking at snow-capped Mt. San Geronio, clear and blue, across groves in the valley between. Small birds chirped close by; now and then came the cry of larger birds in the distance. The only man-made sound was the drone of an occasional plane far above; one hoped that it was one to bring men closer together, not to separate them.

This was the inspiring setting for a worship meeting at Friendly Hills, the home of EVARTS and VERNA LOOMIS, at Hemet, California, November 14, 1954. There were some fifty persons participating, including Friends and their friends from Hemet, Idyllwild and La Jolla Friends Meeting. This is the second such gathering in as many years. Every one enjoyed the leisurely picnic under oak trees later, together with the opportunity to make new friends and to know old ones better.

Before leaving for the drive home, we were given the treat of enjoying the harmony of color, line and atmosphere of the new home of AMY LOOMIS and EVARTS LOOMIS, SR., on the same property.

—GRETCHEN TUTHILL

NEWS FROM HERE AND THERE

A meeting of the Interim Committee will be held in Palo Alto, Calif., March 12, 1955.

* * *

Two of our members are studying at Pendle Hill, GLORIA KERSHNER (1511 West 49th St., Los Angeles 62, Calif.) and ELSA ROTHSCHILD, (401½ West Jefferson Blvd., Los Angeles 7, Calif.). Gloria's sister, DOROTHY GARNER, of Columbus, N. J., writes that she has an occasional glimpse of Gloria, who "brings good reports of Pacific Yearly Meeting people and activities." Elsa Rothschild writes enthusiastically of her experiences: "We are having so many fine Friends as lecturers and daily companions, Howard Brinton, Henry Cadbury, Gilbert Kilpack, Fred Tolles and many more . . . Our duties in the housework on a community basis are bringing together our people from Japan, India, Israel, our Dutch, English, Arabs, Germans, Austrians, and Americans and we are progressing in growth."

* * *

DR. WILLIAM and SELMA CONNOR have moved from Chico, Calif., to 808 Seventh Ave., Coralville, Iowa. Bill writes: "We shall miss the Pacific Yearly Meeting. I am returning to Iowa City for post-graduate training in internal medicine. Fortunately we are in the midst of many Quakers, with a young meeting in Iowa City and Scattergood School (West Branch, Iowa) nearby, where GOODWIN PETERSEN teaches."

* * *

ROBERT C. JONES has been named convener and coordinator of a committee of Mexico City Monthly Meeting, which is to look into the possibility of obtaining more adequate Quaker House facilities in that great urban center—"the second largest in Latin America," Bob reminds us, "and the fourth largest in the Western hemisphere." Robert and Inge Jones live at Chilpan-

cingo 23, Mexico 11, D.F. Inge works as part-time secretary for the Mexican Friends Service Committee. Robert works as technical advisor for the Mexican Social Security Institute, and their house is an "orientation center" and hostel for persons desiring to get to know and work with the people of Mexico.

PAULINE HUGHES, former clerk of Edmonton Allowed Meeting, Edmonton, Alberta, writes that she is teaching in Cardston, Alberta, in the southern part of the province.

John Conard, son of JOSEPH and FLORENCE CONARD of Swarthmore, Pa., writes MYRTLE MARY ADAMS (1525 Sacramento St., Berkeley, Calif.) has won a four-year scholarship to Wesleyan. Friends of Berkeley and nearby are hoping for a visit next summer from Joe and Florence Conard.

A committee of Palo Alto Meeting has been studying the duties of the clerk of a Meeting and the responsibilities of the members toward the meeting for business. On the latter point they say: "It would help the clerk's function if each member would think carefully upon the following:

"What is my individual responsibility to the Meeting?"

"I should not speak unless I have thought carefully on the concern, and try to speak but once.

"I should get recognition by the clerk before speaking.

"I should wait after a person has spoken to give time for each point to be assimilated.

"I should be sensitive to the feelings and opinions of the Meeting.

"More expression should come from the silent members of the Meeting."

Died: in Vallejo, Calif., November 26, ANNE L. RODGERS, wife of Burton Rodgers, and an attender of Berkeley Meeting.

Died: in Berkeley, Calif., January 14, MARGARET STANISLAWSKY, a member of Berkeley Meeting. A memorial service was held at Berkeley meeting house, and memorial gifts were made for the American Friends Service Committee. The Yearly Meeting joins with Berkeley Meeting in saying that we shall "miss her greatly but will feel her spirit still present with us."

Married: on November 6, ANNE HOLLINGSWORTH THOMAS, daughter of Raymond M. and Lydia H. Thomas, all members of Valley Meeting, Gwynedd, Pa., and TOM MOORE, member of Berkeley Meeting. They are living at 228 West Plumstead Ave., Lansdowne, Pa. Of the wedding ceremony held at Valley Meeting, Tom writes, "It was a wonderful meeting favored by the presence of many friends and relations and the quality of the spoken messages and our own sense of conviction convince me it was held truly in the Spirit." Tom is associate program director of the Community Y. of Eastern Delaware County, "working long hours," he adds, "but living well because I'm also happily married."

Born: on November 17, 1954, in La Jolla, Calif., Howard Nicholas Brinton, son of ED and DESIREE BRINTON, and grandson of Howard and Ann Brinton and Alice Ward.

Born: on January 13, 1955, to CARROLL and DOROTHY KERSHNER GARNER, of Bellevue Farm, Columbus, N. J., a daughter named Amy Suzanne Garner.

Born: on December 30, 1954, to DON and MARILYN NOBLE, (Tuolumne Co-op Farm, Modesto, Calif.), a son named Arthur Nathan Noble.

Born: on October 3, 1954, Rhona Linnea Phillipson, of Yucaipa, Calif., daughter of NICHOLAS and ROSE PHILLIPSON of Riverside-Redlands Meeting.

Born: on January 7, 1955, to KEN and DOTTIE STEVENS, (Rt. 8, Box 1059, Modesto, Calif.), attenders of Delta Meeting, a daughter named Jennie Lee Stevens.

THE BLUFFTON CONFERENCE

By MARGARET SIMKIN

Brethren, Friends and Menmonites met together for three days in July to consider the meaning of Christian Love and its implications for the world today. It was good for representatives of the three historic peace churches to be together. (Dan West reported somebody had called them the "prehistoric churches!")

Of the 135 present only 12 were women; 2 from the Brethren, 10 from the Friends, none from the Menmonites. One can hope the latter were made aware of the contribution women have in the concern and work for peace. Friends present came chiefly from the east and mid-west.

Clarence Pickett gave the opening address on "The Meaning of Love," tracing the developing concept of love through the Old Testament to Jesus, and through the early Church. With Amos, Hosea and Jeremiah, love which was first conceived as God's special feeling for His Chosen People, not the individual, came to have the companion of justice. Love cannot continue in the midst of unchallenged injustice, neither can justice survive where there is no love. Isaiah recognized the elements of destruction in society itself, but rather than despairing over Assyria's conquest, he saw it as an opportunity. It was as if he said: "Isn't it wonderful? We will become slaves in Assyria, and living in Assyria, we can change the Assyrians!" National sovereignty cannot be lost when it depends upon this sense of opportunity.

Vernon Holloway, a Congregational minister from Geneva, Ohio, representing the "loyal opposition," discussed "The Implications of Christian Love." Without the love we see in Christ we can not know God's love or our own shallowness. The Cross, too, is needed to help us understand the proclivity of man in his treatment of love. As love is extended to plural relationships, justice is the meaning of love. "Love," said Vernon Holloway, "will recognize the necessity for order and for coercive force to maintain order." He considered the chief sources of confusion between pacifism and non-pacifism to be the difference in conviction regarding our relation to God, the different doctrines of man (man's capacity to love versus man's capacity both to love and hate), and the difference in being wise or unwise in international problems. He felt there was no fundamental difference between bullets and the pressure of pacifists!

Representatives gave responses to this Niebuhrian viewpoint. Don Smucker, a Menmonite, raised the question: What is the primary context for the Christian life? Is it horizontal, or is it a vertical relationship between man and God? William Beahm (Brethren) stated: We ask not whether it is realistic or relevant, but

THE FRIENDS BULLETIN

Bulletin Committee: GRACE LAWRENCE, chairman, ELEANOR BROWNELL, ROBERT DANN, FERNER NUHN, GRETCHEN TUTHILL, MARTHA VALLANCE.
Editor: ESTHER RICHARDS.

All contributions and correspondence should be addressed to the Friends Bulletin, 2814 N. E. 27th Ave., Portland 12, Oregon.

PACIFIC YEARLY MEETING and PACIFIC COAST ASSOCIATION OF FRIENDS

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whether it is right. William Cooper (Friend) admitted that the Christian pacifist's view of man is more optimistic than the neo-orthodox, and that our doctrine holds basic the conviction that God's love and power can transform and overcome evil. He stressed that we need to make love concrete both in personal and social applications.

But it was in the many hours of discussion and through the sharing of concerns and the brushing of mind against mind that we came to understand and appreciate one another as representatives of three distinct pacifist churches. It was a privilege to have Dan West as the skillful discussion leader of our group. He encouraged each to hold fast to convictions basic with inner integrity, while keeping an open mind to new truth. (It is a thin line which separates conviction and prejudice!) To me, a Friend, came enlightenment and appreciation

of the Mennonite's position of restraint in political expression. For him the task of the Church is not to exert an influence on national policies or to make pronouncements on international affairs. "The Church's most effective action against war comes on a different level. He who, in renouncing war, is willing to lose all — freedom, possessions, life itself — bears convincing testimony to faith in the ultimate triumph of God's power." (Hoping to win adherents, do we pacifists not tend sometimes to neglect or gloss over this willingness to lose all, and present peace as the expedient, the least costly way out of the world's dilemma?)

With the topic "Christian Love and the Social Order" and the panel discussion by Raymond Wilson, Kermit Eby, and Guy Hersberger, we came to grips with our responsibility to the society in which we are "inescapably involved." Recognizing that man is a social being Guy Hersberger, Mennonite, stressed that for the Christian, love is the norm, while in our society, which is sub-Christian, justice has become the norm. For the Christian, the way of correcting injustice is the Cross, and as Christians we must continually challenge the disorder of our sub-Christian pagan society. Kermit Eby (Brethren) emphasized that he who believes will talk. Revolutions start with singing and talking! The great need in the U.S.A. today is not to oppose Communism, but to become dedicated to positive affirmation. E. Raymond Wilson (Friend), with the force of the integrity of his own life and witness behind him, categorically declared: "War is wrong; war is unnecessary." Peace is possible, and we are called to demonstrate it. Repentance must be manifest, then reconciliation for and with other governments can come.

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